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the right to establish and maintain schools for the instruction of their members in their own languages, and provides that government appointments shall be made without discrimination in accordance with capacity. Parliament must, by law, contain six Christian deputies; the provision for a similar number of Jewish deputies was cancelled after the emigration of 1951–2 had left the Jewish community insufficient members to qualify for representation.

It is absolutely impossible to reckon with any accuracy the strength of the various religious communities. At a very rough approximation the Muslims might be estimated at 4½ million, Christians at 150,000, Jews (since the emigration of some 130,000) at something less than 10,000, and other groups at 50,000.

(*a*) *Islam*

The Sunni and Shii sects are suspicious and intolerant of each other, as are also the Arab and Kurdish members of the Sunni group. Statistics are lacking, but it would appear that the Shiis slightly outnumber the Sunni Arabs and are less than Sunni Arabs and Kurds combined.

The Sunnis live mainly in the north of Iraq and in the *liwas* of Baghdad, Diala, and Dulaim. There is one notable Sunni shrine in the country, that of Shaikh Abdul-Qadir al-Gailani, whose mosque and tomb in Baghdad are a centre of pilgrimage from regions as remote as India.

The Shiis form a majority in the central *liwas* of Kut, Diwaniya, Kerbela, and Hilla and in the southern *liwas* of Basra, Amara, and Muntafiq. Their religious life has as its background the four Holy Cities of Kerbela, Najaf, Kadhimain, and Samarra and their shrines. Najaf is the burial place of Ali, the first Imam; Kerbela of Hussain, the third Imam. Thousands of Shiis from Persia, Afghanistan, and India take part in the traditional pilgrimages to the Holy Cities, where, during the first ten days of the religious month of Muharram, is enacted the famous Passion Play commemorating the death of Hussain ibn Ali at the battle of Kerbela in A.D. 680. The Shii Mujtahids exercise not only religious but at times also political influence, as was demonstrated in the tribal insurrection of 1920 and on numerous subsequent occasions. The Shiis are rectifying their exclusion under Ottoman rule from political and administrative power and their non-participation in advanced education; some recent Cabinets have contained more than four Shiis, and in 1953–4 there was a Shii Prime Minister.

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Only six of the provinces include kindergarten classes with their junior schools; a total of 621 children, 265 boys and 356 girls, are registered in these classes. The Ministry of Education is most concerned with spreading basic elementary education and tends to leave nursery schools and kindergartens to private initiative. A few private or foreign kindergartens have been established in Baghdad.

Except for demonstration schools attached to the teachers colleges and administered jointly by the heads of the teachers colleges and the provincial directors of education, primary schools are under the authority of the latter officials. The public primary-school regulations authorize free primary instruction to children of all creeds and races who are between ages of six and fourteen and specify subjects to be taught and prohibit the use of textbooks that have not been approved by the Ministry of Education. Teachers and pupils are forbidden to engage in politics, and teachers may not engage in commerce or accept outside permanent or temporary employment without the approval of the provincial director of education. Teachers may not give private lessons to children of their own schools. They may do so to children of other schools only with the approval of the provincial director. At the time of admission to a school children must be free from disease and must present a certificate of vaccination against smallpox. Children admitted from *mulla* (*kuttab*) or private schools are examined and put in a suitable grade. Children transferring from one public school to another are supplied with certificates which place them in the same grade in the new school. Religious instruction given in any school is in the religion of the majority of the students; minority-group students are excused from attending classes for religious instruction.

The school year extends from September 15 to June 15. A ten-day vacation is given at midyear, and the schools enjoy the same holidays as do government offices. Children belonging to minority religions are allowed holidays for their important feasts. The whole school is closed for holidays of the majority religion. The school week is of six days with Friday free. There is a half-day session on Thursday, and Monday afternoon is devoted to school excursions, scouting, lectures, or other extracurricular activities. The school day of regular length consists of six lessons, four in the morning and two in the afternoon. The daily timetable is fixed in the regulations, and no principal is authorized to deviate from it.

The regulations lay down detailed instructions for conducting examinations in the school. These are given by the teachers under the general direction of the principal. In the first four grades the maximum grade is 10; in the fifth and sixth grades, 100. The pupil must not fall below 50